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For Zion's Herald.

CHRISTIAN DEMOCRACY.

A democracy is a government all the powers of which are derived from the free consent of the governed. It does not imply that every individual in the community is a voter; some may be incompetent by reason of age, or may be excluded by reason of sex, or may forfeit their right by some fault of their own; but it does imply that all who do not forfeit their privilege shall be fairly represented in the government by their natural protectors and representatives, and that there shall be no unnatural and artificial discrimination in favor of or against any. Such a representation at best must be imperfect, and there will be cases of unjust exclusion. But the approximation must be as complete as possible. Even a democracy embracing only the adult males of a community approaches perfection nowhere except in the town meetings of New England, where the voters assemble together, deliberate and decide on their own public affairs. In fact, any thing like a complete *representatives* democracy was never put in practice till it was done in the colonies of New England.

Democracy does not imply an equality of character or ability, of sentiment or manner, of position or circumstances. The principle is that of legal and political equality, not of condition or cultivation—not of ability but of opportunity.

First, Christian teachers must teach, and Christian men must recognize the importance of moral conviction in our civil action. It is not necessary that there should be any closer connection between the Church and the State than there now is—that would tend to make the nation less rather than more religious. But the people need to be more religious in their political relations, and to remember in their actions pertaining to these relations that God has committed to each voter a solemn and sacred trust, for the proper discharge of which will hold him responsible. As far as possible, too, would I be from advocating attachment to any party as a test of religious propriety in politics. The present dominant party embraces doubtless the large proportion of God-fearing men in the nation, and its principles have hitherto professed are doubtless some of them better than those held by any other party. But we must remember that in this party there is a large number of unprincipled and selfishly ambitious men, and that with such men policy and expediency are everything, and moral obligations nothing. We are to stand on our individual responsibilities and act on our individual convictions.

But we don't want any books. Even Bryant, Whittier, Longfellow, etc., are intruded here, as nature's great book is opening before us. We give ourselves up to the new world we are entering. All we need is,

Kind reader, in thy excursion among the higher mountains and scientific race after Prof. Hitchcock, I leave you in the care of another Prof. Hitchcock of the "Alpine House," Gorham! Let us sit down to the couch, or rather get a seat on the outside, if you possibly can, for a ride eight miles to the "Glen." The road winds along the Peabody River, and it is a most charming ride. The cool shadows of the mountains are deepening and lengthening as we pass along, and you feel that you are at the gateway of God's great Temple. It seems alike impossible to laugh or to feel unhappy. Never but once before did I feel so perfectly oblivious to all things else, and that was when I came near freezing to death on the plains between Cherryfield and Buxton, Maine. [A man very cold loses all anxiety, and simply desires to lie down and rest.] As you pass along looking at the river by turns, you may repeat the words of Bryant to Green River, with a little change of the lines:

Though forced to drudge for the drags of men,
And scrawi strange words with the barbarous pen,
I could wish that fate had left me free
To wander these quiet haunts with me.

Often come to this quiet place,
To breathe the airs that ruffle thy face,
And gaze upon the silent stream,
That flows so lowly, so lowly stream.
An image of that calm life appears
That won my heart in my greener years.

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A true and a loving heart,
Untouched by sorrow, untouched by art.
There is only one book—the Book—that you need now. Milton must be forgotten while we read from the world's Epics. They that trust in the Lord shall be as Mount Zion, which cannot be removed, but abides forever. As the mountains are round about Jerusalem, so is the Lord round about his people henceforth, even forever; Ps. cxxxv. 1, 2. You will think you see the summit of Mount Washington. Many are positive that they see it on the way to the "Glen." The Glen is a beautiful spot to the lover of nature. In the rear of the "Glen House" are mountains covered to their very summits with trees reminding us of the line by Whittier,

"Green walled by the hills of Maryland."

The main building of the hotel is 130 by 42, and four stories high. The dining room will seat two hundred persons. It is very well kept. You are now at the base of Mount Washington. There is a very good carriage road from here to the Tip-Top House, and the ascent requires about three hours. There is also a telegraph line to the summit, and down the western side to the "Crawford House." A mountain carriage with six horses took up eleven of us besides the driver. The Doctor and the Boston friend walked up, and arrived soon after we did. The ride both ways or one costs four dollars. This road cost \$80,000. For the first four miles the road winds through the woods and bushes, but you have glimpses of the mountain world. From "The Lodge" up all is barren, but you have beautiful views even of this wonderful mountain scenery. Still you are impatient to reach the highest point, "and view the landscape o'er." Now the point is gained, and O what grand views are all around you! You must now walk circumspectly in the literal sense of that word—look all around you. Those who want a description must turn to the descriptive writers, orators and poets, or better you must stand here yourself. Niagara and the views from Mount Washington cannot be described. We arrived at about half-past eleven, very chilly. About one hundred persons up here to day, from New York, Albany, Chicago, Cincinnati, Baltimore, Boston, Pittsburgh, Toronto, Canada, etc., etc. The Tip-Top House and the Summit House have low walls, built of stone, with low strong wooden roofs, and there are iron rods, and also chains running over the roofs and bolted into the solid rocks on either side. There is a stable and telegraph office. These are all the buildings on the summit. At 2 P. M. the sun came out clear and bright. Fleecy clouds lay along the northern and western horizon; innumerable mountains, hills, ponds, lakes, rivers, villages, streams, roads, farms, dwellings, etc., etc., are now before you. It is a splendid day to be here; you might come fifty times and not enjoy such a day, such views. Katahdin, the Green Mountains, the Connecticut Valley, the valley of the Saco, Androscoggin, city of Portland, etc., are all in sight. There is a spring very near the hotel that affords an abundance of good water. Mount Washington's staff are near at hand; Mounts Clay 4,400, Jefferson 5,700, Adams 5,800, Madison 5,361. We saw the sun set over Mount Washington and down to the Crawford House in one day; made the descent in one hour and forty minutes!

E. A. H.
For Zion's Herald.
"AN HAND-BREADTH."
Only "a little while," He saith,
Only "a little while."
A few more days, or a few more years,
A few more cares, and smiles and tears,
At the longest 'twill seem but a fleeting breath,
Only "a little while."
Only "a little while," He saith,
Only "a little while."
How sad the heart of the world grows,
How he seeks to thrust back his life that flows
So silently, surely onward to death,
Only "a little while."
Only "a little while," He saith,
Only "a little while."
How precious and sweet to the pilgrim's ear
Sound these comforting words; how every fear
Is hushed and banished, for Jesus saith,
Only "a little while."
Only "a little while," He saith,
Only "a little while."
Dark clouds may embrown us, rugged and steep
Grow the path we tread, we may weakly despair,
But courage, my soul, for thy Leader saith,
Only "a little while."
Only "a little while," He saith,
Only "a little while."
How the crowns and the palms, and victorious songs—
O the joys, the glad triumphs of glorified strength,
The unknown, the unspeakable glories that wait
After this "little while."

Chelsea, Mass. E. F.

For Zion's Herald.

THE SWITZERLAND OF AMERICA.
Mount Washington, Tip-Top House,
July 11, 1865.

There had been two long cherished desires of my life—to listen to the thunders of Niagara, and behold the view from the summit of Mount Washington. The first was enjoyed, May 17, 1860; the latter, July 11, 1865. These will stand as two great monuments in the solemn path from the cradle to the grave—to eternity. I left Wiscasset July 10, in company with Dr. Cheney, of that village, and Mr. C. L. Fessenden, of Boston, en route, for the White Mountains. By the politeness of Mr. John Topham, we enjoyed a splendid sail to Bath. The day was exceedingly beautiful. Arrived at Gorham, N. H., at 1-2 o'clock. Gorham is 800 feet above the level of the sea, and the Glen House is 830 feet above the Gorham Valley, or 1,630 feet above tide water at Portland. An ascent of 4,655 feet will bring you to the summit of Mount Washington. But before we leave the lower world let us consider the heights of some of the principal mountains in the world, let at the "Tip-Top House" we may feel exalted above measure. Mount Everest, Asia, 28,176 ft.; Chacalagua, Asia, 28,078 ft.; Popocatepetl, America, 17,884 ft.; Mount Brown, America, 17,690 ft.; Fremont's Peak, America, 13,570 ft.; Peak of Oriente, America, 17,376 ft.; Mount Washington, New Hampshire, 6,285 ft.; Katahdin, Maine, 5,385. Other authorities give Washington 8,380. In the scientific survey of Maine, by Prof. Hitchcock, he puts Washington at 7,920, and Katahdin

5,720 feet. Eastman's Guide book gives 6,285. It will be seen by the table above that Washington is only 900 feet higher than Katahdin. Prof. Hitchcock considers the White Mountain Range a continuation of the Great Appalachian, or Alleghany Chain of Mountains, which have their principal rise in North Georgia. He thinks Kineo, in Moosehead Lake, Katahdin, and Mars Hill belong to the same family. On this point there are differences of opinion, and also to the heights of mountains, which must be left to scientific men to settle. Prof. H. remarks, "In comparing the scenery with the view from Mount Washington, we must say that there is less grandeur and more beauty in the view from Katahdin." On August 24, 1860, I enjoyed the view of a vast forest scene from the summit of old Kineo, which is 770 feet above the level of the Lake, and the lake is 1,071 feet above the sea. Was at Katahdin Lake Sept. 29, 1863, from which we had a splendid view of Katahdin towering up in its lonely grandeur, eight miles distant. Want of strength prevented me from standing on his summit, but I could see him from standing on his summit. Hope I may not die without the sight. "High mountains are a feeling," says Byron.

With such a democracy, unintelligent and depraved, under the control of ambitious and designing men, a Christian democracy such as before described, must necessarily be irreconcilable and perpetual antagonism. There is in it a mighty accelerating tendency to Atheism, to moral decay, to political revolution in the interest of a dissolute and sensual oligarchy, and to the destruction of popular civil and religious liberty.

The grand struggle to which we are now called is for the supremacy of a true and proper democracy in our land—the infusion and legitimate influence of the religious element in our politics, the actualization of the birth-day declaration of the nation touching the civil equality of all men, and the representation of all the governed in the government. In order to effect these several things are requisite.

First, Christian teachers must teach, and Christian men must recognize the importance of moral conviction in our civil action. It is not necessary that there should be any closer connection between the Church and the State than there now is—that would tend to make the nation less rather than more religious.

But the people need to be more religious in their political relations, and to remember in their actions pertaining to these relations that God has committed to each voter a solemn and sacred trust, for the proper discharge of which will hold him responsible.

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"Green walled by the hills of Maryland."

In the second place, we are to seek the intellectual and moral elevation of the masses of the people. We have seen that a democracy degraded, ignorant and under the control of artful and designing men may be the worst form of government in the world. Intelligence and virtue are the only safeguards of popular institutions, the only truly conservative elements of a true Christian democracy.

Finally, there must be a modification of the suffrage laws throughout the country. In so far as any class, without fault of their own, are purposely excluded from the franchise, we are not Christian in our practice.

The privilege of voting is not to be conferred on the colored man, as would seem to be the motive in our partisan oracles, or as a matter of policy merely, or as a means of punishing the South, but as

a simple requirement of justice, of consistency and of our own professed principles of government.

It is true that those we seek to enfranchise are of

ignorant and may be unsafe depositaries of civil power; but they are certainly no more so than even a larger number who have heretofore enjoyed the privilege of voting, and have abused it to the

scourge of the country. I confess to a preference that none should be allowed to vote who through any fault of their own are unable to read and write. But as such a law would disenfranchise many who have heretofore been voters, it may be deemed impracticable. Therefore there remains nothing but to treat all alike, and then put forth every effort for the moral and mental education of the people up to the proper republican standard.

G. M. STEELE.

For Zion's Herald.

THE WIFE TO HER HUSBAND.

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